/392 cont./

755 These civilities were of the usual type, i.e., they were
756 carried out by bending the knee before the person honored and
[516] simulating an embrace.

[92] Two dishes of meat were then carried in, signaling the be-
[914] ginning of the feast which the patient offered his doctor and his relatives, doubtless to repay them for their trouble.

The magician, who up to now had preserved a serious and imperturbable expression, appeared afterward in a more cheerful mood and with a smile on his lips accepted the cups of alcohol and the dishes which his client, full of gratitude, offered him.

755 However great the respect of the sick man for his healer was
[123] and the impression caused by the ceremony, the patient did not
[757] consider it superfluous to question me on his case and took the laxative I administered to him with gratitude. He had great need of it, all the more so since, to celebrate his return to health and the beneficent treatment of which he had been the subject, he ingurgitated a remarkable portion of the sacrificed sheep and washed down this feast with impressive bumpers of alcohol. I still do not know how this unfortunate man was able to endure these new excesses. He got well nevertheless, and this complicated ceremony seems at least to have had the positive result of actually
[123] transforming his deportment. Up to this point I had had an enemy in him who had picked quarrels with me on every occasion; each time that I met him after this, he astonished me by his friendliness and courtesy.

I only wish that this good disposition had lasted as long as the memory of his experience.

Funeral rites.

764 In the course of the weeks spent in Chipaya only one death
[762] occurred in the village, that of a woman who had committed suicide for obscure reasons, probably out of resentment against her husband. Arriving at the spot shortly after the event, I did not notice any behavior among those present which could be interpreted as ritual.

/393/

764 [152] The dead woman's husband and her sisters just barely and only at long intervals gave way to a few quickly stifled sobs.

The body was carefully done up in an urku (1), and only the

1. Cloth which the women wear around their bodies by way of a tunic.

face remained uncovered until evening, when one of the corners of the cloth which enveloped her was pulled over it and a rope was placed crosswise on it. The husband, who was not worth a sou, displayed profound anguish at the thought of not being able to hold [123] a wake. When I gave him something to buy cigarettes, coca, and alcohol, he thanked me and seemed as if relieved of a great anxiety. He shut himself in his hut with his brother and another Indian, probably a relative. The close relatives of the woman from bitterness against the widower, whom they continued to suspect of a crime, stayed at home. Between the threshold and the corpse an iron spike had been planted and a small tallow lamp was burning beside the body. The husband and his two companions, squatting at the dead woman's feet, smoked and drank with com- [152] plete serenity of soul. The first, however, interrupted his bumpers of eau-de-vie from time to time with little attacks of tears, of short duration nonetheless. He likewise addressed the customary reproaches to the dead woman in a tone lacking in conviction. "Why hast thou left, why hast thou left me, when will we meet again?" At a particular moment he placed on his wife's feet a bowl full of alcohol, which he set fire to as well as to some coca leaves.

At dawn a large number of the women of the clan came and squatted in the house. They remained there a long time, immobile and silent. Toward ten o'clock in the morning the corpse was carried to the cemetery and buried with a little food, coca, and alcohol. The dead woman's spindle was buried with her, and the pots and bowls which she used were broken and thrown into the fire

/393 cont./

764 with her spoon and other effects. This is the fate which the earthly goods left by the Čipaya undergo, and the charred remains of their holdings are piled up beside the enclosure where their body re-
[152] poses. The husband gave out a few more tears near the tomb and returned home, escorted by a large number of individuals who
765 came to take their share of the funerary feast. The widower's family had been occupied with it since morning and had slaughtered two sheep and put enormous kettles full of quinua pulp on the fire.
[171] Among the Čipaya as among the Aymara, mourning obligations force the survivors to make considerable sacrifices and to dissipate their meager capital.

Passing near the hut of the widower this same evening, I saw him with one of his children on his back and the other near
[152] him busy preparing his dinner. On /394/ seeing me he let out some moans, too modulated to be the expression of any sentiment. This was the last evidence of regret that the dead woman received. From the next day on she was forgotten, and the village, disturbed for a moment, sank back into silence and indifference.

Myths and tales

121 The stay that I made among the Čipaya was dedicated in large part to gathering as many elements as possible of their agonizing language. In the hope of being able to make a grammar out of it, I busied myself as much as possible with assembling expressions, phrases, and coherent narrative. Accomplishing
[191] this task was not always easy for me. The Čipaya know only Aymara outside their own language and, with the exception of the corregidor and two or three young people, do not know a word
[124] of Spanish. In order to be able to deal with them, I almost always had to have recourse to my Aymara interpreter, and the impossibility which often arose of being able to communicate

Carangas-
Chipaya

/191 cont./

342 [554] Conquest it was perfectly natural that the chiefs should be the first to adopt it. In my opinion it would be a mistake to see in the round hut of the Čipaya a culture trait which is characteristic of this ethnic group and capable of furnishing a clue to their origin. The modern Čipaya have retained the round hut solely because it was more practical and the only type which they could erect easily and without too much expense on the wretched plain where they are cantoned. If in place of tola they had had some other tougher shrub, their picturesque hovels would have given way to the dull sheds of the Aymara long ago.

*171 342 /192/ The Uro Indians of Ancoaqui build their huts on the model of those of the Aymara. Up to recent times they must have had to retain the circular hut, for I noticed two or three houses in their village which, without exactly being round, had at least considerably rounded corners. The wretched abodes to be seen among the Uro have exactly the same form as those of the Čipaya and, consequently, the second type of huts, i.e., those which are dispersed in the pastures. In contrast to the Aymara or Čipaya, the Uro cover their huts with totora mats, which they fasten with wooden pegs stuck in the walls.

Facing Ancoaqui on the other bank of the Desaguadero I saw several huts of a type new to me, one which I think has not yet been described. These are cubes with thick walls covered with a masonry dome, a middle term between pyramid and cupola. These huts were grouped exactly like the estancias of the Čipaya. They were, moreover, as it seemed to me, the dwellings of shepherds who certainly had a house in the village. The huts on the Desaguadero recall chullpas much more than do the Čipaya huts which have been compared with these funerary buildings.

*171 172 342 764 Whoever has traveled by mule on the altiplano and ascertained the fabulous number of chullpas left by the pre-Columbian inhabitants must have asked himself what befell the actual habitations where the Indians who are incarcerated in these strange sepulchers lived. It

/192 cont./

*171 342 eems inexplicable that precisely the funerary houses would have survived, whereas the houses themselves have disappeared without leaving a trace. How could it happen that a people capable of building such remarkable and lasting buildings as the chullpas would not have left a single village behind? Chipaya gives us the key to the problem: the ancient Aymara huts were undoubtedly made of clods, a perishable substance which time has made disappear down to the last vestige. Although the Cipaya have occupied their present habitat since remote times, one cannot find any ancient ruin among them. It is enough that a hut be abandoned for there to be nothing left of it at the end of a few years.

*171 342 One word more on the distribution of the round huts: this form was formerly much more widespread in the western part of South America than it is in our day. The Relaciones geográficas (1)

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1. Xauxa Province, Vol. I, p. 89; Huamanga Province (San Juan de la Frontera), Vol. I, p. 97; Repartimiento /fief/ of Atunsora, Vol. I, p. 176; Collao, Vol. II, p. 62; Corregimiento /district/ of Otavalo (Equator), Vol. III, p. 116; District of Cuenca (Equator), Vol. III, pp. 164 and 176; Region of Quito, Vol. III, p. 94; Region of Chuquimayo, Vol. IV, p. LI; etc., etc.

makes allusions all the time to round houses in regions where they no longer exist.

*171 342 /193/ The Quichua Indians of Cochabamba in the middle of the last century still had round huts made entirely of earth and stone with dome-shaped roofing. One of them has been reproduced and described by Herndon and Gibbon (1): "The ancient habitations

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the part where the sun appears, without any house having double rooms. The houses of the caciques and inns were long and square and the wood was brought from the Yungas." /Cited in Spanish./

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On some naive pictures in the book by Huaman Poma de Ayala, published by Montell, Dress and ornaments, p. 188, Fig. 86, one notices, in the background, some huts which a marginal note says to be "Inca depositories /cited in Spanish/." They seem to have a circular form and a domed roof.

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The estancias of the Čipaya explain the formation of the small social units also called estancias, which are composed of several /195/ families which together constitute the ayl'u, or local clan of the present. We have no equivalent for this subdivision within the clan for the Inca period.

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Canals. The system of canals laid out by the Čipaya to fertilize their wretched grazing lands offers nothing special in a geographical area where man has lived for centuries practically solely thanks to his irrigation works.

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Weapons. The sling and bola are two weapons employed not only in the ancient Inca empire, but practically in all of western South America. The sling early became a decoration, often sumptuous, which was worn like a headband around the forehead.

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[964]

Near Iscara, in the chullpares, I found bolas rolled around the wrist of some mummies, two of which are reproduced here (Fig. 4, D-E /see p. 157/).

3:Vellard--22 D,E-5 (1938-1944) 1949 SP24 Uru SP24

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IX. Funeral Customs
(Account by Carlos Kispe)

(See p. 167 /in the foreign text/)

Free Translation

[975] [982] 1. We others, we have the custom of making a meal in honor of the soul. 2. We offer libations to the souls. 3. At night we have the custom of digging (the grave). 4. Then we have the custom of coming to burn (the clothes of the dead person). 5. We have the custom of burning the clothes of the soul. 6. Let us go burn these clothes. 7. Let us light the fire. 8. We burn only the clothes.

Remarks

In this short account the informant summarizes several funeral practices of the Uru. At first it is the evening of the funeral, during which relatives and friends eat in honor of the dead person (1) to whom libations of alcohol, chicha, and coca are offered (2). After the burial, without a coffin, in a simple ditch dug during the night (3), and which will not subsequently be marked by anything, the clothes of the dead person are burned.

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These practices are very different from those of the other natives of the Cordillera, speakers of Aymara or Kelwa, who gather several days after the burial to wash the dead man's clothes and divide them up. The customs of the Uru recall those of numerous Amazonian groups.

The complete abandonment of the grave after burial must also be noted; it contrasts with the care which other populations of the Cordillera give to graves.

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1. uṯ̃úmi; this is the personal pronoun of the first person plural, with the exclusive meaning "we others, the Urus."

[TEXT CONTINUES ON P. 23]